

November 1, 1959

# THE CHRISTIAN EVANGELIST

FRONT  
RANK



A Philosophy of Urban Work

by Beauford A. Norris

# For After Christmas

May we suggest the following Christmas presents for small fry this year? We have books, specially designed and balanced to interest children of the ages specified. Books that are fun to read, fun to look at, with stories children love plus enchanting pictures and delightful illustrations, real reading entertainment with meaning. Books on God, folk tales, poems, animals, family, biography, by such well-known authors as Grace McGavran, Alice Cobble, Virginia Struble, Mabel Niedermeyer, and others. These books will make gifts a child can treasure, gifts that will last till after Christmas!

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# THE CHRISTIAN FRONT RANK

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### In This Issue . . .

We offer another interest-packed issue to provide new direction, inspiration and information concerning the work of the Church within and beyond our fellowship.

President Beauford A. Norris of Christian Theological Seminary provides some thoughts relating to a major concern of our brotherhood with "A Philosophy of Urban Work" (p. 5). Disciples are stronger in the cities than ever before—but there remain many unmet challenges.

Christian Literature Week is being observed by many churches Oct. 24–Nov. 1 and two articles are concerned with the importance of Christian literature—the prize-winning essay by teen-ager Michael E. Dixon, "Christian Literature and Christian Understanding" (p. 10) and this week's column by Samuel F. Pugh (p. 24).

### CHANGING YOUR ADDRESS?

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CHRISTIAN BOARD OF PUBLICATION

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Member, Associated Church Press. Subscriber, Religious News Service, Ecumenical Press Service.

**SUBSCRIPTION RATES:** Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers, \$3.50 yearly; gift subscriptions, \$3.50 yearly; The Club Plan, five or more subscriptions, \$3.00; bundles of five or more delivered to churches weekly, 75¢ per quarterly subscription. Pan-American postage charge, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: The Christian Evangelist-Front Rank, Circulation Department, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

### The Christian Evangelist-Front Rank editorial office:

Beaumont and Pine Boulevard, Box 179, St. Louis 66, Missouri

# Not Without Instruments

by A. L. Haddon

## *A Faith to Live by*

**W**E HAVE been given a three-pronged task. The parts are equally important. All are interrelated. Each is indispensable to the complete undertaking. If we fail in one, we fail.

From 150 years ago the Campbells and others began to remind us that we are (a) to preach the Gospel to every creature everywhere and all the time, (b) to find a way to manifest the unity we have in Christ with all who are his, and (c) to be fashioned into Christian wholeness as individuals and as a Church.

Long before the Campbells, the Savior of men embodied these same goals in his high-priestly prayer—"That they may all be one . . . that the world may believe . . . that they may become perfectly one." (John 17:21-23)

What we try to proclaim and to do was first his will to perform. What we make our prayer was already his prayer. What we call our plea was his before we were born. It is God's will, and through his people he will bring it to pass.

Now, long after the Campbell's millions who know Christ as God and Savior are becoming submissive to his will in this matter. Hesitatingly they draw nearer to one another across the barriers of nation and denomination so that he may send them in mission to the ends of the earth, wherever men are found.

With grateful surprise they find that they can stand not only shoulder to shoulder but hand in hand, for it all the great things of religious knowing and living, Christ has already made them one. There remains but a fraction of the circle to be completed whenever they find the courage to go all the way with him.

From around the world they experience fresh urgings that each group will bring its broken piece of the Christian treasure and allow it to be placed by the unifying Spirit of God where it belongs in the perfect Whole which he has always intended.

We have a threefold task. It is His task, but like the noted surgeon looking at the injured bodies in the wrecked train, He cannot do much about it *without His instruments*.

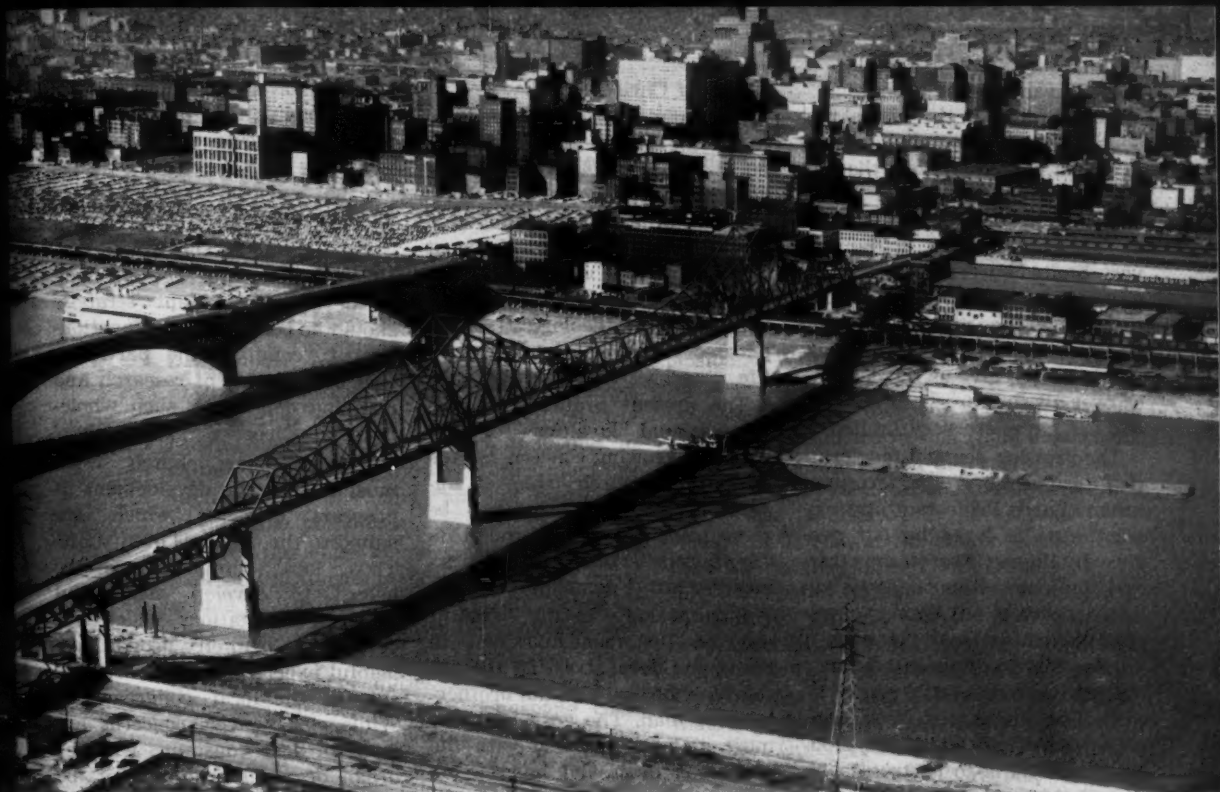
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A. L. Haddon is Principal of the Bible College of the Churches of Christ (Disciples), Dunedin, New Zealand; and editor of the "New Zealand Christian."









—St. Louis, Mo. Photo by the Chamber of Commerce.

# A Philosophy of Urban Work

by Beauford Norris

President, Christian Theological Seminary,  
Indianapolis, Indiana

*Adapted from a report prepared for the Committee on Urban Work of the Home and State Missions Planning Council, this article faces squarely the importance of a strategy for urban churches. During the coming "Decade of Decision" this will be a major concern among the Christian Churches (Disciples of Christ).*

**I**F THE Christian Churches (Disciples) are to take their rightful share of responsibility in Protestant urban church work it is important that we have a carefully articulated statement of philosophy concerning this work.

This is necessary for numerous

reasons. In the first place, it is vital that our brotherhood face the fact that American society has become characteristically urban, and that it is inconceivable that this trend will be altered or reversed. According to the most reliable estimates more than forty millions of people will be added to our population by 1975, and this means that our cities will receive this new population.

It is also a fact that "city planning" is rapidly becoming a pattern in our urban life, and this makes its obvious demands on church groups which expect to make the most of the opportunities presented by this trend in urban development.

The very mobility of our American population makes it imperative that our brotherhood have an adequate philosophy of urban church work. With nearly one-fifth of the American people changing their place of residence each year, and with most of this movement occurring between cities or within cities, it is clear that the church must know what it is about in trying to minister to these nomadic millions.

Furthermore, there are many problems of racial and cultural integration, which are largely peculiar to our cities, which must be faced. The Negro integration issue is the largest and most obvious of these problems but it is

by no means the only one.

In addition to the above reasons for clarifying our philosophy of urban church work is the fact that, along with most other major Protestant groups, we are at present working with only very limited success in the inner-city areas of our urban life. Successes on the rapidly growing fringes of our cities are impressive enough to give us the delusion of over-all success, when actually our net gains are very limited.

The growing demand for "practical ecumenicity" in terms of urban church Protestant strategy must also be faced by our people. Intelligent Protestant strategy in our cities depends in large measure on clearly developed denominational planning.

Above everything else stands the implications of the gospel itself. The church must both evangelize and Christianize the modern city if it is to be true to its commission. In order to do this such a communion as ours needs to have the clearest possible concept of what is needed for effective witness in our urban society.

*There are four major propositions upon which our program of urban church work should be based.*

1. Our urban church work must rest on a clear understanding of the special needs which must be met in American city life.

In order to understand these needs, we must come to know the facts about urban society. Such knowledge can come only by way of much study and research, calling for a variety of special leadership assignments both on the national and local levels.

The phenomena of city life must be studied by ministers in their professional education, by denominational executives, by ministers in the field, and by specialists in urban planning.

Hence, our brotherhood must make urban church work a major consideration in its total home missions program.

2. Our program of urban church work must be faced in the light of the implications of the

gospel of Christ.

Not only must we be ready to carry the gospel to the city in our day with the same kind of enthusiasm which characterized our forefathers as they followed the frontier in the development of our land, but we must be prepared to minister to the needs of men in the theologically complicated situations of modern city life.

The present profusion of denominational loyalties together with the growing concern for the ecumenical church make it imperative that our theology be viewed not primarily through its "limitations" but through its most inclusive demands.

Our theology, in the spirit of the New Testament must be both broad and deep, stressing the Fatherhood of God and the brotherhood of man. The gospel of love must go hand in hand with the gospel of faith and hope if we are to work effectively in the framework of cooperative Protestantism. Our doctrine of the Church must be constantly subject to review in order that Christ may be better able to use us as He builds His church.

3. The strategy for our urban church work must be based on the principle of Christian cooperation and good will, and must evidence a readiness to share readily with all community agencies and organizations with which mutual work can be accomplished.

First of all, it must be acknowledged that effective strategy calls for the allocation of funds and personnel and for cooperation within the framework of our brotherhood home missions program.

Cooperation within the denomination must also obtain between state secretaries and a national office and between city executives and both state and national leaders, thus making possible a teamwork approach to many of the most vexing problems which confront us.

Our denominational strategy must include a working concern for local churches that are in

trouble, for metropolitan centers where population pressures are particularly acute, and for special types of critical problems, such as the inner-city situations in most of our larger cities.

Cooperation in the fullest possible manner with those trying to develop Protestant strategy should be our aim. The functioning of "comity," and participation in the work of research and planning depend on such wholehearted support.

4. Our urban church work must aim at the development of program elements which are suited to the demands of city life. Thus, local churches must be helped to develop meaningful program adaptations which are designed to help city people have helpful experiences in the fellowship of the local congregation. While many parish concerns are more or less constant, whether urban or rural, it must not be taken for granted that the "rural" program is all that is needed in the city "if people will only work a little harder at it."

Program adaptations in evangelism, in fellowship, and in Christian education are particularly important. Local churches must be helped to realize the value of and need for thoroughgoing self-studies and analyses—both of the congregation and of the community. Both local church leadership and brotherhood leadership at large need guidance materials concerning types of sociological situations, effective size of congregational organizations, and program ideas.

• • •

In summary, Disciples must have a philosophy of urban church work which will enable the brotherhood to carry on an aggressive and a creative program in all major cities where it is reasonable for us to serve. We must find the best possible ways of working together and provide for sufficient leadership so that the needs of both congregations and individuals can be met with the Christian gospel.



# Editorial Correspondence

## In the Maritimes

DARTMOUTH, NOVA SCOTIA—

When an inlander visits the easternmost congregation of the Brotherhood on the North American continent, he is bound to do more than attend the 106th Maritime Convention. He "ohs" and "ahs" at every difference that he notices.

From the hotel window one sees a good part of the Canadian fleet, augmented by a couple of British submarines, at anchor in Dartmouth harbor. At the church one sees the wife of a lieutenant commander going quietly about her duties as chairman of a supper committee while her husband commands the Tracker Squadron on Canada's beloved *Bonaventura*, now at sea.

Another fine lady takes her place in the choir, while her husband, deacon Deacon, flies a mission of V.I.P.'s to Gander or to "Goose." These and others carry on the Maritime tradition in modern setting, except that the husband may be in the air, instead of at sea, while the family waits at home.

But back to the harbor. One hears that a battle of the American Civil War was almost fought there. However, the Confederate vessel slipped through the narrow east channel, with some pushing and pulling by the crew, while the Yankees watched the wider, west channel—all to the great amusement of the British, we are told.

Here, in the winter of 1917, two vessels loaded with munitions attempted to negotiate the Narrows, a passage between the harbor and the fine mooring basin, collided and exploded. There were more than 2,000 deaths in Halifax and Dartmouth. Although our North Street Church in Halifax and all other damaged buildings have long since been repaired or replaced, there are many middle-aged and older people who still bear the scars of that fateful night.

The ferries still traverse the harbor every seven minutes, although a beautiful bridge now spans the water, bringing modern rush and speed to the Maritimes. The marine railway system is proudly celebrating a centennial, and is believed to be the oldest and largest such system in operation anywhere in the world.

Canada's population joins the world "ex-

plosion." With eight million people in 1916, the experts say that on Tuesday morning, October 18, 1960, they will have 18,000,000. The Maritimes share in this rapid expansion. The *Free Press* lamented the "growing traffic problem" in an editorial and urged new four-lane roads to Shearwater naval base.

Now let us look at our churches there. We have 31 congregations in the Maritimes, 11 in Nova Scotia, nine in New Brunswick and 11 in Prince Edward Island. The total resident membership is less than three thousand.

But how loyal! And what a tradition these churches have behind them. It was in 1810 that a congregation first began to meet at Lot 48, Queen's County, Prince Edward Island. There met the McGregors, the Kennedys and the Stewarts. Still this year, there were Kennedys at the convention from this church, now called Cross Roads.

It took the TCA plane twenty-three minutes to fly across the Bay of Fundy from St. John, New Brunswick, and on to Dartmouth. Those who drove had an eight-hour trip, around the "Neck" which connects the two provinces. Those from the Island had to ferry, naturally, and then make the 100-mile trip across the width of Nova Scotia. These modern leaders are, in every way, as devoted and hard-working as those of former generations like A. McLean, Roderick McLeod, John McDonald, Donald Crawford, John Doyle and many another.

The Convention met with the new congregation in Dartmouth, Wyndholme Christian Church, and participated in the laying of the cornerstone as the final act of dedication for the beautiful new building which will become a landmark, standing on its high hill. This church is a fitting balance to the new McKernan building in Edmonton, Alberta, on the other side of the continent.

These churches take their cooperative duties seriously. Only a very few would stay away from a convention out of a conviction that they ought not to be present. This is in spite of a wide range of doctrinal views and practices enveloping all our differences of the past hundred years.

Wilfred Cosman, president, and a score of fine leaders made this an experience of uplift for us all. Hail to New Scotia!

# TERMITES

*in the home*

by Paul L. Moore

Minister, Church of Christ  
Sidney, Ohio

FALL is the season for those last-minute check-ups. It's a time to look for peeling paint, rusted spouting, trash in the attic, ashes in the furnace, breaks in the plaster, dust beneath the davenport, and a host of kindred conditions. It is also a time to look for termites.

Now termites are social insects. They like company, that is, company of their own kind. They cannot exist in isolation as individuals. They survive in numbers, living and working, eating and sleeping, and for recreation—more of the same. And when a colony of soft-bodied, pale-colored termites start using your walls, joists, and sills for morning, noon and evening meals and midnight snacks, you have on your hands some very undesirable guests. Every year these little creatures in the United States alone cause an estimated loss of \$100,000,000.

Lacking individuality, creativity and learning, termites live in the iron grip of instinct, each generation doing as its ancestors, reproducing and building in the same old way, following the same ancient social practices.

The first colony I ever saw must have had a yearning to break through the barriers of instinct and ancestral practice, and to learn a few fresh techniques for living, for I found them having a wonderful time in the Hiram College library. What this close proximity to great authors and living scholars could possibly do to alter them I have no idea, but the damage they caused was considerable, out of proportion to their innocent size and appearance. So, if you ever want a wrecking crew to demolish your home in a quiet, unobtrusive way, turn the job over to these insects. They will do it free of charge and love it.

The second colony of termites I found in church. However, I am positive that no religious aspiration, lofty devotion or search for spiritual truth brought them there. They celebrated the Lord's Day by undermining the strength of the Lord's House. There was one board in that church, however, which the termites could not gnaw away and consume: the *general board*. And with slow, deliberate action, this Board evicted the hordes of poaching parasites.

Now the church is always concerned with extermination. This is one reason why over the centuries so much has been done to exterminate the

church. Termites of one kind or another are forever at work—no soldering on the job for them!—undermining but never underestimating the power of goodness.

The moral and spiritual termites which attack the structure of the home, secretly and without publicity, and proceed to lay waste the supports which hold family life together, are targets of the church's wrath, the wrath of saving love.

One termite which has tunneled its way into the homes of some people is the spirit of dishonesty, and it proceeds to consume mutual respect, trust and confidence. Here, for example, is a husband who is carrying on a romance outside his home and pretending that nothing unusual is going on; here is a woman who puts on the appearance of a loyal wife but who is in reality unfaithful. How can a home hold together when that kind of dishonesty is gnawing away.

Novels, movies, television, and other media of communication may glamorize infidelity, but woe to those who imitate it! Recently the news featured a woman who was being married for the fourteenth time. The publicity seemed to say that marriage was something to be taken lightly, that marriage vows were designed merely to be broken at will. But what that woman really reveals is only that for her marriage is not a sacred act, that her own condition is one of spiritual paupery, and that her regard for sacred relationships has been reduced to profanity. And the Christian church has a real and legitimate concern about such termites as that!

Yet, dishonesty takes other shapes. One Sunday a preacher announced that the following Lord's Day he would devote his sermon to the subject of "honesty" and asked his hearers to prepare for it by reading the 17th chapter of Mark's Gospel. The next Sunday when he inquired how many had read the chapter suggested, and many responded with raised hands, the preacher paused, then remarked: "You are just the people I want to talk to. There is no 17th chapter of Mark." And he preached to them about being dishonest even in the smallest of things.

Honesty is an attraction-drawing virtue. When we think of Peter and Paul, of Lincoln, we think of them as honest men. And when we think of Jesus—the most attractive of all men—not one

of us associates him with anything dishonest, though we know he went out of his way to disassociate others from their dishonesties. Young people, especially, ought to be appreciative of this fact: that when so much about them tempts them to be dishonest, when moral values are kicked about by the adult world, they can remember Jesus, an honest Man, and be sure that goodness, though it be crucified, is never without value, that honesty in things both small and great is rewarding.

The *Reader's Digest* once carried the story of an Italian laborer, a poor man of Padua, who shoveled coal for a living, and who one day at work found a wallet containing thirty-five American dollars. This was a lot of money, and he could have had with it a bicycle which he sorely needed to take him back and forth to work. But in the wallet he found the dog-tags of an American soldier of the Second World War.

He turned the wallet over to the Padua police who gave it to the Ministry of Foreign Affairs, and finally it reached the State Department of this country and returned to the owner who had lost it while digging coal in 1949 at Dante, Virginia. The coal and wallet had gone to Europe as a part of the Marshall Plan.

What did Guiseppe Bortoletto get for his honesty in a small affair? He got the satisfaction of maintaining his own inner integrity and he received a bicycle and a free trip to the United States.

One is reminded of Jesus' statement: "Seek first his kingdom and his righteousness and all these things shall be yours as well." Or as Paul wrote to Titus of the Savior, "who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds."

Zealous for good deeds!

Another ambitious termite which is working hard to demolish the life of many homes is the spirit of coercion and violence. International-wise this spirit has its many popular advocates, and much of humanity lives under the spell of the idea that coercion and violence are the only means for maintaining what already is and for getting what is desirable from a neighbor. Indeed, some say that this is the only way to get along in the world.

Yet, violent and coercive ways have ever acted to deprive mankind of the fellowship, brotherhood and peace of which men are capable. And transferred into the atmosphere of the home the spirit of coercion and violence deprive the family of the peace, good fellowship and love which the members of the home are capable of producing.

One Sunday afternoon several years ago, in the home of a church family, the oldest teen-age daughter came in from a ride with a boy-friend. Her arrival was later than her father expected and he immediately lashed her with words of abuse. I knew the father had a temper—and some

of it rubbed off on his daughter—but I was totally unprepared for the ensuing scene at the base of the stairway in which an exchange of hot words was followed by a slap in the girl's face.

His actions, I'm sure, made him less a father in the sight of his family, detracting from his daughter's love, and undoubtedly reduced his own affection for himself. It was an awful way to close a Sunday afternoon.

The violent and coercive approach to family situations may reveal who is the dictator in a home, but will not contribute one iota to family fellowship, loyalty and love!

It should be no mystery to adults that the growing, groping hearts and minds of youth react unfavorably to parental bullying, and dictatorial use of force. It should come as no surprise to a parent if by these techniques the love of the child is lessened or lost.

The late Joshua Leibman commented in *Peace of Mind* that, "Wherever you find self-righteous men and women imposing their views coercively upon others (always, of course, under the guise of 'doing good') there you have human aggression and frustration wearing the mantle of love."

Just so, before this termite wrecks any of our homes let parents consider that their own harsh ways may be but the venting of the hostility, the rejection, the frustration, which their parents aroused in them by coercive treatment, and that now they are but getting revenge on their own children.

Some parent may call it love, but behind the mask of language lurks the real motivation—hostility. For as the apostle put it to the Corinthians: "Love is patient and kind . . . not arrogant or rude . . . does not insist on its own way . . . bears all things, believes all things, endures all things. . . . Love never ends. . . ." And rooted and grounded in love both the church and the home become the impregnable fortresses of the faith which withstand the shocking circumstances of a world which is more quaking than quiet!

## NOVEMBER MORNING

by Pearl E. Brown

As I wander down a misty way,  
On a soft November morning,  
A tawny rabbit lopes ahead,  
And, startled, without warning,  
A pheasant lifts his brilliant rainbow  
To brighten the somber day.

The swamps are purple with wildberry canes,  
Where in spring the redwings chanted;  
Cattail cones stand up in rows  
As if they had been planted.  
God's acme of loveliness lifts my soul,  
While wandering November lanes.

*Prize-Winning Essay*

# CHRISTIAN LITERATURE and CHRISTIAN UNDERSTANDING

*It Is Important  
For Us to Keep  
Our Faith  
Fresh, Vital*

—Photo by Bob Taylor

**I**N SCIENTIFIC times, a Christian should be "scientific" in his religion. He should form his ideas using accurate information and sufficient knowledge to make them sound and intelligible. True Christianity is a religion of the mind and of the soul, not one of elaborate liturgies or of superstitions. The development of the Christian philosophy is of utmost importance today, when supposedly intellectual ideologies such as communism threaten the domination of the people—and the minds—of the world.

How can we form our beliefs so that they are stable? We construct them through two main instruments—our minds and the minds of others as expressed in education and literature. We can interrelate these with our own thoughts to form our personal philosophy born of the teachings of Christ.

The basis of all Christian literature is the Bible itself. The Bible isn't a child's book. The

Bible is more of a library than a book, and its themes and forms vary. The proper reading of it requires intelligence and understanding—and it cannot be fully understood by simply reading it. Just as a man would not attempt to build a skyscraper without an engineering degree, so he should not try to use the Bible without the knowledge necessary for clear thought and for the formation of ideas which would not be opposed to those truths he has learned from science about our universe.

He needs to be able to follow man's growing concept of God as revealed to him through the Bible. He can use commentaries, concordances, or other reference material to find the meaning of symbolic passages that so easily throw one off the trail of a sound religion. He can read books on archeology of Bible lands, use maps, and see educational films to better visualize the environment in which the stories were

written.

If a person makes the mistake of reading this Book without translating it—by means of facts and by means of his own reasoning power—into his own life, and without adapting it to the wealth of knowledge which we have today, the result is chaotic. The Bible, which was meant to be the tool of Christian thought in changing times, then becomes an instrument of superstition with its truths being warped into falsehoods.

This doesn't just breed superstition and false ideals, but it often results in the rejection of religious ideals altogether. This is seen all too clearly in the new religion of communism which now dominates 40 per cent of the world. Both Marx and Stalin were born into state churches. Both churches were weak in their awareness of social needs and were full of liturgies that expressed little of the best Christian ideals. To make up for that



This article is from the first-place essay in the contest sponsored by the Christian Literature Commission during 1958 and 1959. Michael Dixon, 17, is a high school junior who is a member of the Christian Church in Albia, Iowa. He won an award of \$100, which he plans to save for college education.

## by Michael E. Dixon

gap in society, the dissatisfied started the movement of communism.

The Bible is the basis of Christian literature, but it is not the only Christian literature. Mankind's concept of God has grown immensely since man first conceived a Supreme Being. In the Old Testament, man thought of God as a warlike Being with human allegiances, jealousy, and weakness. In the New Testament, the revelation of God is given through the single statement "*God Is Love*." Since then, man has come into a better understanding of this statement.

Today, the war-God of the Old Testament is unacceptable. A concept of the Spirit—one whom man's laws of space and time do not limit—has developed. New vistas of this Spirit open to us as we read the works of the modern great religious leaders such as Tillich, the Niebuhrs, Barth, and Brunner, and scientists such as Einstein and Whitehead. We are shown the correlation of science and religion, and the philosophies from which we deduce our Christian thought in our changing world.

Our Christian understanding grows as we find the relationship of God to our amazingly precise and wonderful universe. We see a multi-dimensional Spirit that cannot be confined by our ideas of space and time, but which works through the souls of men. Our concept grows as we compare and analyze our new teachings with those of the Master. Through Christian literature, our understanding of God and of his universe grows.

Christian literature is funda-

mental in man's greater understanding of himself and of his human relationships.

With studies constantly being made of the human mind and personality, the old Greek adage, "Know Thyself" takes on a new meaning. We are discovering new dimensions of our minds that were clouded before with obscurity.

In the early days of psychology, religion and psychology were separated in much the same way that science and religion were. Modern religion and modern psychology, however, are now closely interrelated. Great Christian authors, such as Paul Tillich, write almost exclusively on new dimensions of man's mind and their relation to our faith.

Dr. Paul Johnson said, "The essence of religion is this ability to see the self in ultimate perspective." It gives us the ability to see ourselves and it gives us a key to our actions as Christians.

When a man sees that the key to his self is its radiating outward rather than its withdrawing inward, he forms a *Christian* personality. If a person can follow the Golden Rule in mind, and be able to put himself in the place of another, a *Christian soul* is developed.

I am saying that Christians should build up the dynamic driving force of Christian love of others which would guide their lives. This is the key to the external being, and also the key to our inner selves. Because of this, Christianity has become an important part of psychotherapy, because almost all mental diseases are caused by a lack of

love and motivation.

The famous Swiss psychiatrist, Carl Jung, has said that the major difficulty of his patients was that they grappled with the lack of a "religious outlook on life." In today's churches, a newer consciousness is developing over the problems of the limited understanding and comprehension of the need for sound religious ideas and ideals in their daily lives.

Sound religion helps the confused and ill to find a new, vital meaning for life, and a force to counteract the drawing-in of the ill mind. Psychotherapy is but an example of the influence of the vital force that Christianity has on the human mind.

The full person, however, isn't separate from others. As I said earlier, man's environment and culture builds the being into its fullest form. The same outward radiation that is the key to ourselves is also the key to our relationships. Because of a lack of this radiation, in the form of Christian love, mankind is plagued with dilemmas.

These are not only problems between nations, but the emotional and social problems, such as delinquency, alcoholism, and prejudices, that arise throughout society.

Through Christian literature, we are able to analyze and to overcome the problems that confront us in the perspective of Christian understanding. We are able to make ourselves free from the social crimes of envy and prejudice; we are able to love our enemies and live with them, we correct the diseases of fear and anxiety that infest our society.

Even if we merely use the Bible and ignore all the Christian literature on social action, we see illustrations of Christian human relationships. Just as it reveals a growing concept of God, the Bible also gives us a panoramic view of the evolution of brotherhood. From Cain's question, "Am I my brother's keeper?" to Christ's command to "Love one

(Continued on page 25.)



### FBI Reports Are Shocking

## Grim New Juvenile Delinquency Record

BY RELIGIOUS NEWS SERVICE

WASHINGTON, D. C.—Juvenile delinquency set a grim new record in 1958, the Federal Bureau of Investigation reported here.

Arrest statistics collected from police departments in 1,558 cities with a population of more than 2,500 showed 480,615 arrests involving persons under 21 years of age.

In 1953, only 283,400 arrests were reported of persons under 21.

In 1958, a total of 284,213 arrests involving boys or girls who had not yet reached their 18th birthday. The comparable figure five years before was 149,806.

Of the youths under 18 who were arrested by police, the FBI said, 130 were charged with murder and 78 others with manslaughter by negligence.

Some 3,415 were charged with robbery; 682 with forcible rape; 57,389 with theft or larceny; 2,340 with stabbings or other aggravated assaults; 767 with forgery or embezzlement; 376 with violation of narcotic laws; 4,267 with sex offenses other than rape; 7,748 with drunkenness; 618 with drunken driving; and 9,484 with other violations of liquor laws.

A total of 195 girls under 18 were arrested for prostitution, while 27,765 young people under 18 were arrested for disorderly conduct. This was almost double the number charged with this offense in 1953 according to the FBI's "Uniform Crime Reports."

An over-all increase of 8.1 per cent occurred in juvenile delinquency between 1957 and 1958, the FBI said.

The Bureau pointed out that although youths under 18 accounted for only 12.1 per cent of all arrests, they were the subjects of 64 per cent of the arrests for auto theft, 49 per cent of those for burglary, 48 per cent for larceny, and 30 per cent of those receiving or possessing stolen property.

Juvenile delinquency is increasing at a faster rate in small cities than in large, the FBI pointed out, the increase being 12.6 per cent in cities under 25,000 population, compared with 7.1 per cent in larger cities.

atives have been named and there has been no official communication between the Patriarchate and the Vatican concerning such conversations.

He said officially the Patriarchate "knows nothing" about plans announced by the Vatican Radio for conversations with Orthodox representatives in Venice next year.

Further, he declared the Eastern Orthodox Church will "never participate in any conversation with the Roman Catholic Church which does not have as its eventual aim the inclusion of Protestants."

He stressed that the Patriarchate would not consider the possibility of a meeting with Roman Catholic representatives until it receives an official overture from the Vatican. When that is done, he added, "the Patriarchate will make the decision as to when and where the meeting will be held."

Archbishop Iakovos emphasized that "the ecumenical movement is not a movement between Protestant and Orthodox or between Orthodox and Roman Catholics, but a move towards the unity of all Christians."

"We are not interested in the restoration of the unity broken by the division with Rome, but in the unity of the body of Christ," he observed.

### Archbishop Iakovos Says Protestants Must Be Included

## Orthodox Prelate Denies Roman Catholic Talks

GENEVA, SWITZERLAND—A top-ranking prelate of the Greek Orthodox Church said here in an interview recently that Eastern Orthodox Church leaders regard the recent meeting of the Central Committee of the World Council of Churches as *very successful* in building stronger relations between Eastern and Western churches.

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America said that the recent meeting on the Island of Rhodes gave many Orthodox leaders their first opportunity to learn at first hand about the work of the World Council.

As a result, he commented, "those who attended feel that the World Council is an organ of divine providence to bring the churches together."

The meeting, the first major World Council event held in a country in which the Eastern Orthodox Church is the predominant religious body, had the largest attendance of Orthodox leaders in WCC history.

Archbishop Iakovos made his comments in an interview held at the headquarters of the World Council, of which he is a president.

He stated that the Ecumenical Patriarchate gave no authorization for the unscheduled conversations between Eastern Orthodox representatives and Roman Catholic journalists held at the Rhodes meeting.

For this reason, he said, the Patriarchate has "no official knowledge of such talks and ignores the fact that they ever took place."

Speaking officially on behalf of the Ecumenical Patriarchate, Archbishop Iakovos noted further that the Patriarchate has given no authorization for any conversations between the Eastern Orthodox and the Roman Catholic Church.

He announced that no represent-

## Interchurch Center Completed in N.Y.



—RNS

**NEW HOME** for the National Council of Churches, the U.S. Conference for the World Council of Churches, and many other interdenominational and denominational agencies is this 19-story, square Interchurch Center in New York near the Hudson River.







## NEWS IN BRIEF

### LILJE TO UNION

NEW YORK—Bishop Johannes Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany (VELKD), will serve as the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary here for one semester starting in January, 1960.

Originally appointed for the second semester of the past academic year, he was unable to fill the post at that time because of emergency responsibilities in Germany.

### ousting Drinkers

OKLAHOMA CITY—Since the repeal of prohibition in Oklahoma, at least a half-dozen Southern Baptist churches in the state have adopted resolutions providing for the expulsion of members who become involved in "the liquor traffic."

### TV VS. DELINQUENCY

NEW YORK—At least \$3,000,000 will be spent by the Southern Baptist Convention on a nation-wide weekly television series next year to combat juvenile delinquency, it was announced here.

### HITS LIQUOR ADS

CAMBRIDGE, MINN.—The president of the Women's Christian Temperance Union charged here that many communications media are aiding the drink makers by censoring "honest alcohol information," while publishing misleading beer and whiskey advertising.

Mrs. Glenn G. Hays, Ransom, Kan., told the Minnesota WCTU convention that people have allowed deceptive drink propaganda to slant their opinions.

### BOUND TO HAPPEN!

LOS ANGELES—Displaying his "knowledge" of the Bible, Nikita S. Khrushchev told guests at a civic dinner here that they should heed the "First Commandment of the Christian religion" which he said states, "Thou shalt not kill."

The First Commandment states, "Thou shalt have none other gods before me." The Sixth Commandment is "Thou shalt not kill" (Deut. 5:17).

### BANNING BIBLE READING

PHILADELPHIA—Pennsylvania's ten-year-old law requiring Bible-reading in the schools, and the widespread practice of compulsory classroom recitation of the Lord's Prayer, were ruled unconstitutional by a special three-judge Federal Court here.

Immediately following the decision, C. Brewster Rhoads, attorney for the School District of Abington Township, defendant in the case, said he would recommend that the district file an appeal with the United States Supreme Court.

### JUDAISM GUIDES

DENVER—Twelve curricular guides and a 394-page combined curriculum for Jewish religious schools have been published by the American Council for Judaism.

This is the most complete guide for instruction in Reform Judaism. This study plan represents nearly ten years of experimental work by rabbis, teachers, parents and students in many parts of the country.

### CONVENTION HALL

BOSTON—One of the largest motion picture theaters in the United States has been purchased by the Roman Catholic Archdiocese of Boston for use as a convention hall, lectures and other meetings, and the screening of religious films.

Situated on Massachusetts Avenue near Symphony Hall here, the acquired theater, Loew's State, seats 3,583. It was built in 1922 by the late Marcus Loew at a cost of \$2,000,000.

### C OF C CHAPLAIN

TULSA, OKLA.—A ruling elder of the United Presbyterian Church in the U.S.A. has been named national chaplain and chairman of religious activities of the U.S. Junior Chamber of Commerce, which has headquarters here.

He is Cloyd R. Croft, Jr., of Connelville, Pa., who will give the invocation at all executive meetings and national Jaycee events, and will co-ordinate the religious activities of 5,000 local clubs and 200,000 Jaycees throughout the country for 1959-60.

### RIGHTS IN SPAIN

MADRID—Spanish Protestants, who constitute a tiny minority in a pop-

ulation of 30,000,000 which is 95 per cent Roman Catholic, have organized an "Evangelical Defense Commission" to combat by legal means what they term "oppressive" acts by government authorities.

Comprising the various Protestant denominations in this country whose members total an estimated 20,000, the commission is headed by Bishop Santos M. Molina of Madrid, top official of the Spanish Reformed Church.

### NEGATIVE REACTION

PARIS—When informed of the Soviet's rocket's successful flight to the moon, Dr. Albert Schweitzer made this comment:

"Until now, the moon has inspired me only with poetic dreams. I don't think humanity will be happier when it has taken over control of the moon."

The 84-year-old humanitarian, philosopher and musician is spending three months in Europe where he is resting and writing a "philosophical work."

### DISBELIEF-DELINQUENCY

KNOXVILLE, TENN.—A persistent cause of juvenile delinquency is the absence of beliefs and values among children and teen-agers, 200 members of the staff of the Board of National Missions of the United Presbyterian Church in the U.S.A. were told here.

Gathered at Knoxville College for their five-day annual meeting, the staff heard Dr. Ernst H. Suerken, director of the board's educational counseling service, say "I have yet to meet a delinquent who had a sincere and abiding faith."

### RC ANNIVERSARY

PHILADELPHIA—A tercentenary year, marking the 300th anniversary of the death of St. Vincent de Paul, was inaugurated at a Pontifical Mass at St. Vincent's Seminary of the Congregation of the Mission (Vincentian Fathers) here.

St. Vincent de Paul, who died September 27, 1660, is the patron of all Roman Catholic societies of charity, and is generally recognized as one of the world's great public welfare pioneers.

### HITS EVANGELISM

CHICAGO—A prominent American rabbi has warned against aggressive Protestant efforts to convert Jews to Christianity as an embarrassment to both U.S. foreign policy and inter-religious relations at home. He was Dr. Arthur Hertzberg of Temple Emanu-El, Englewood, N. J., who assailed Christianity's "great Commission to convert, hence to dissolve, all other faiths."

THERE was only one scholarship to Junior Tech offered in our small high school each year, and that was not always awarded. Competitors had to go to the University the spring of their junior year for an all-day exam, eight hours of timed testing.

Mr. Egan, our principal, wanted me to study for it. He told all the honor students about it that fall at a meeting he called in his office. There were nine of us. He passed out booklets and explained some points.

I tried not to listen. I knew I hadn't a chance. Tom Martin would get it. Not that he needed it, for his father could afford to send him to college, but it was an honor.

Tom collected scholastic honors with the greatest of ease. I felt envy and hate hot and sour in my throat all the time Mr. Egan was talking. As we filed out, I threw the booklet in the wastebasket. I wanted Tom to see me do it, wanted him to know I wasn't competing.

The next day Mr. Egan sent for me to come to the office. He held out the booklet. "You were a little careless with this yesterday," he said with what he thought was a smile.

I just looked at him and let him hold the thing. Didn't he know that my father had lost his business in what people called a recession? Everybody else in Elm Grove knew it.

"I'm not going to college," I said sullenly.

"Well, that's news," Mr. Egan said. He sounded almost sarcastic. "May I ask why?"

"Because my father lost his business," I said angrily. "Because he has debts to pay."

"Your father's paying his debts," Mr. Egan said. "He didn't take refuge in bankruptcy. That means he hasn't given up. He expects to have his own business again. I'm sure he expects you to go to college. A scholarship would help."

"Tom Martin will get it," I said.

"So you're willing to concede

defeat without even entering the race," Mr. Egan said, almost tauntingly. "I know you have the brain power to win, Jerry. But I don't know about soul power."

I guess I looked embarrassed. Souls are something people talk about in church. Mr. Egan smiled, and it was a real smile this time. "I'm not thinking about dead souls, Jerry, or something people save for a life hereafter. I'm talking about a mysterious power within man that keeps the human race evolving on an ever-higher plane. In the past, only a few men have used that power."

"We're moving faster now because more people are finding that souls are not only to save, but to use."

I was silent, but this time it was not a sullen silence. I guess I was just struck dumb by a new idea. Mr. Egan leaned back in his chair. "Sit down, Jerry," he said, and nodded toward the chair at the side of the desk. I sat down comfortably. I'd forgotten that I was in the principal's office. I was too interested in what Mr. Egan was thinking.

"I guess it would be a lot easier for you to become a mechanic, Jerry. You'd make good wages. You could marry early, buy a nice house when you were ready and a good car, and have a vacation every summer. You'd have social security."

"Maybe you'd be saving your soul. But society needs men who will expend their souls. Wiser men than I have said that evolution is a painful process. All the great men of history have suffered in one way or another. There are many men living today who are suffering for their ideas. I guess maybe your father is one, Jerry. He could have paid off his creditors with twenty

cents on the dollar, kept his house, and settled down to work for wages the rest of his life."

"But he didn't!" I cried. My voice was too loud for the little office. "Excuse me, please, Mr. Egan." I stopped with my hand on the doorknob. "There's something I have to do," I explained.

"Good luck," he called after me.

I had to get home to tell Mother I'd changed my mind. I hoped she hadn't told Dad how bitter I'd been the night before. I could still catch the school bus if I didn't go back to my locker. I clutched my books and ran.

On the bus I looked at my watch and remembered that Mother wouldn't be back from work. She'd taken a job down town and it was a long bus ride home. I thought of something. I went up and asked the driver if I could get off at Winterbourne. That's where we used to live.

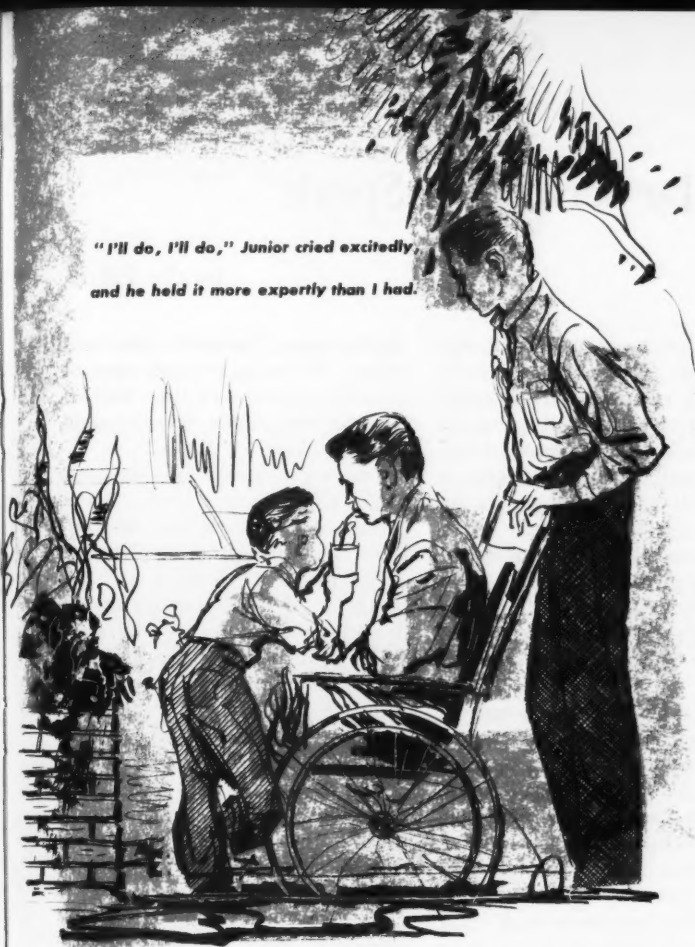
She looked at me kind of funny. The light changed and she didn't answer for a minute. When she did she sounded sort of reluctant. "I guess it'll be all right, Jerry," she said, like it was something special she was trusting me with. After I got back to my seat, I remembered that she wasn't supposed to let me change my destination without a permit. She was trusting me. I wondered why.

I thought I'd ask some of our old neighbors about doing some work like weeding flowers beds and cutting grass. I stopped first at Mackelree's. I'd heard something about Mr. Mackelree's being ill of some rare disease, some sort of sclerosis, but I wasn't prepared to see him in a wheel chair. He was there in the living room when Mrs. Mackelree opened the door.

"Jerry!" she said, and she

# THE TEST

by Mary Graham Lund



"I'll do, I'll do," Junior cried excitedly,  
and he held it more expertly than I had.

—FitzSimmons

sounded glad to see me. "I was just going to take Les out to the patio to catch a little sun. You can help me." She looked at her husband. "Les, you remember Jerry Weston?"

Mr. Mackelree made some frightening sound deep in his throat which his wife seemed to be able to interpret. "He wants to know how your father is, Jerry."

"Dad's fine, Mr. Mackelree," I said. "He's working at the foundry now. But he expects to have his own business again. After the recession." I was sure ad-libbing.

He made some more strange sounds, moving his facial muscles horribly, but not opening his mouth. His wife started to interpret, but I didn't wait for her to finish. I thought he said, "What're you doing out here?"

My guess was correct.

I told him about my idea of maybe getting work tending garden, since I wasn't sixteen yet and there wasn't much I was allowed to do. I told them about the scholarship. In fact, I told them everything, they were both so interested.

Mr. Mackelree's eyes spoke for him. It seemed about the only part he could move. His wife put his hand back on the chair arm when it fell off. She took a handkerchief from the pocket of his robe and wiped his face.

I helped her wheel the chair into the patio, helped her lift him to a couch. I wondered how she could manage to lift him alone, as she must have to do many times a day. She was slender, but tall and strong. Leslie, Jr., left his sand pile and patted his father's face with a

grubby hand. He must be about three years old. There was a baby I hadn't seen asleep in a pram under netting.

The baby cried, and Lois, as Mother used to call her, picked it up. "You've wakened Sister, Junior," she said reproachfully. She looked at me. "Do you want to come in and make some lemonade while I change the baby?" she asked.

I followed her into the kitchen and opened the can of frozen lemon juice and followed the printed directions. Lois changed baby and talked. The tears rolled down her face, so I didn't look at her.

"Jerry I think God sent you here today," she said. "If you can come every day after school, I'll pay you whatever you'd get for gardening, and it won't be so grubby. Oh, yes, it will be terrible, Jerry! But you seem to understand Les. How do you do it?"

"I honestly don't know, Mrs. Mac—" I started to say.

"Call me Lois," she interrupted. "Call my husband Les. I need somebody who understands, Jerry. I have to get away to market, and oh—I just have to get away. I've imposed on my mother and father too much. Now Mom's sick, and—As I said, God sent you, Jerry."

She told me where to find the plastic tube that enabled Les to drink, and I carried the tray out. Les's eyes thanked me as I held the glass for him awkwardly.

"I'll do, I'll do," Junior cried excitedly, and he held it more expertly than I had.

Les's eyes told me, with some amusement, to sit down and relax, and drink my lemonade. I was doing just that when Lois came out with the baby and a bottle. She had combed her hair and freshened her lipstick, and her laugh was gay as she swung Sister within Les's range of vision, making her laugh.

Then she put the baby in the pram and arranged the bottle. "This patio's an awful mess,"

(Continued on page 25.)





## "Where the Scriptures Speak . . ."

by the Editor

Lesson for November 8  
Scripture: Acts 5:27-42

**I**F YOU want to live a good life, you must obey God. And, if you want real happiness, do what God tells you to do. You may be beaten (Acts 5:40) but if you are you will rejoice because you have been "counted worthy to suffer dishonor for the name" (verse 41.)

The lesson today is one of the many texts which indicate the steadfastness of the apostles during the first days of the church. It is an interesting scene when they are brought before the Jerusalem high priest and charged with disobeying orders. He sounds a little pathetic as he reminds them that, "we strictly charged you not to teach in his name" (verse 28). He was not accustomed to being defied.

Furthermore, the direction of the teaching of the apostles was to the effect that the rulers of the religious life of the city were responsible for the death of Jesus Christ. They could see that when the apostles "filled Jerusalem" with these facts they were, in effect, bringing his "blood" upon them. They had no intention of shouldering such responsibility.

We notice that Peter is singled out again, as he was so many times in the incidents after the resurrection. Presumably when "Peter and the apostles answered" it was Peter who was doing the speaking (verse 29). What they said was quite clear: "We must obey God rather than men."

The apostles quite clearly blamed the Jewish religious leaders for the death of Christ (verse 31). Furthermore, they were quite bold to testify to the resurrection (verse 32).

These were indeed bold and convinced men. Some people hold their religious faith in quietness and steel themselves to the cruelty of the outside world. Others will witness openly to their faith if no danger is involved. Still others stand boldly and testify. What care they for the possible consequences? They are convinced that God has blessed them with the presence of the Holy Spirit and they fear no evil.

It is no wonder that people in the council "wanted to kill them" when they heard this positive testimony. There were times, during the earthly life of Jesus, when the apostles were not so bold. This is another illustration of the difference between a person who has some faith of a general sort and a person who experiences the presence of the Holy Spirit in his life. These men now had the greatest defense in the world.

At this point Gamaliel "a teacher of the law" enters the picture. He was a Pharisee (verse 34). He is an interesting illustration of the not inconsiderable tolerance with which the Pharisees treated the Christians, so far as the record in Acts is concerned. Here is one more illustration of the fact that we can never condemn individuals because of some preconceived attitude toward the group to which the individuals belong.

Gamaliel was not a Christian, we do not mean to infer that. His argument was largely one of reason. He cited two illustrations (verses 36, 37) of leaders who had started revolutions. In both cases, when the leader was killed his following died out. So Gamaliel advised the religious court to leave the followers of

Jesus alone. Jesus had been crucified. If his movement were of no more importance than that of Theudas and Judas, then it would die out, also.

One wonders whether Gamaliel had a slight inclination to follow others of his people who had become Christians. He said that if this movement of Jesus of Nazareth is "of God" they could not overthrow it anyway. The only thing punishment of the apostles would do would be to bring them into the position of "opposing God" if the movement were to grow (verse 39).

Finally, there comes the account of the beating and of the joy of the disciples that they were "counted worthy to suffer dishonor for the name" (verse 41). The true believer never listens to man, never compromises, when God speaks.

Many classes will be making a temperance emphasis from the lesson today. It is certainly an easy inference to draw. Man has really been overworking in order to persuade his fellow man that he does not need to obey God in regard to moral laws. It is said that wines ranged from two per cent to six per cent alcohol and the "strong drink" was never more than fourteen per cent, in Bible times. It was not until the sixth century that the process of distillation was discovered. Today we have liquors with fifty per cent alcoholic content.

Man's advertising has kept right up with the growth in strength of the alcoholic beverages. It looks more attractive than ever in four-color, double-page advertising spreads. It looks beautiful. It isn't. It's deathly. Obeying God instead of man in this regard is more than reli-





## Meaning for Today

by Hugh M. Riley

gion; it's often a choice for life instead of for death.

### The Scripture

Acts 5:27-42

27 And when they had brought them, they set them before the council. And the high priest questioned them, 28 saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us." 29 But Peter and the apostles answered, "We must obey God rather than men. 30 The God of our fathers raised Jesus whom you killed by hanging him on a tree. 31 God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

33 When they heard this they were enraged and wanted to kill them. 34 But a Pharisee in the council named Gamaliel, a teacher of the law, held in honor by all the people, stood up and ordered the men to be put outside for a while. 35 And he said to them, "Men of Israel, take care what you do with these men. 36 For before these days Theudas arose, giving himself out to be somebody, and a number of men, about four hundred joined him; but he was slain and all who followed him were dispersed and came to nothing. 37 After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. 38 So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; 39 but if it is of God, you will not be able to overthrow them. You might even be found opposing God!"

40 So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. 41 Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. 42 And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ.

**T**HROUGH much of its history the Christian fellowship has taken great pains to make the world understand that Jesus and his followers were law-abiding, peace-loving men despite their seeming irreconcilability with political and social institutions. Jesus walked the last mile to Golgotha to meet a fate reserved for the worst enemies of the state. Soon his friends were learning about prisons from inside their walls.

This week's lesson from Acts records an incident probably close in time to the resurrection. Why must those who followed Jesus be so badly treated? Above all, why must Jesus face such harsh and callous indignity? Were these men of violence? Were they immoral men? Did they flaunt and disdain authority? Are not prisons for those who break the peace and resist authority?

Whatever in your own mind may be the answer to this puzzling paradox, there was one kind of prison these men had escaped forever. They were free from the claims of any lesser loyalty. With the ultimatum, "We must obey God rather than men," that issue was closed.

Today few men find themselves under condemnation of the state for respecting God first, but myriads choose their little gods and so create their own prisons of desire. Human weakness and perversity creates a solitary confinement damaging to good men and fatal to their fellowship with God. The worst prisons at this moment are those which men fashion for themselves, denying the divine mandate.

As a minister, I have "logged hundreds of hours" listening to those who have tried other gods which failed. The intermediate

stages along the road to alcoholism are not so frightening, but the end of the road is shattering. One day a man locked in the vice of a drunken stupor came to my study. He was drinking paint thinner. He had enough remaining sense to know that it was possibly lethal and probably crippling. He said with some justifiable sense of the dramatic, "For God's sake make me stop; this stuff is killing me!" There was no slightest residue of self-restraint in him. He was a wretched prisoner if ever I saw one. He had given allegiance to alcohol.

During the last war I heard many stories of misery and defeat, but few so futile as that of a soldier, father of grown children whose wife and family at home needed and wanted his love. But away from home, he had found irresistible the more accessible affections of a woman his junior by fifteen years. Now it was time to return home. He must resume his place of respect in church and community. He must look into the faces of those who believed in him and hide the guilt of knowing he had betrayed their faith. The acrid taste of those self-despising words as they came from his lips left him sick and shamed. For a few hours of pleasure this miserable human had assumed the sentence of a lifetime of remorse—a dark and vermin-ridden place.

Not just the sin of the flesh fit a temperance lesson. Worse prisons than these breed from anger, lust, greed, fear, jealousy. No hangover can surpass the storm of angry words and bitter recriminations in their after-effects. Temperance is a matter of loyalties, not renunciations. The spirit must be redeemed as well as the flesh.

# NEWS

of the Brotherhood

E. L. Thompson in Pennsylvania

## New State Secretary

E. L. Thompson began his duties as executive secretary of the Pennsylvania Christian Missionary Society Aug. 15, succeeding Franklin R. Payne who served for eleven years.

A native of Wichita Falls, Texas, Mr. Thompson received his education from Hardin Junior College in Wichita Falls, with his A.B. and M.A. degrees from Phillips University, Enid, Okla. He completed residence work on his B.D. degree at Christian Theological Seminary, Indianapolis.

He had served as vice-president of the board of directors of the Arkansas Christian Missionary Society, and president of the Arkansas Ministerial Association.

He is married to the former Orma Lee Shelton, daughter of the late Dr. O. L. Shelton, President of the Christian Theological Seminary. They have two children, a daughter and a son.

Mr. and Mrs. Thompson were entertained by the Board of Directors of the Pennsylvania Christian Missionary Society at a reception dinner served by the ladies of the First Church, Johnstown, Oct. 5. The reception followed the regular meeting of the Board of Directors which was held at First Church.—QUENTIN GREY



E. L. Thompson: in his third month as executive for churches in Pennsylvania

## TO PR STAFF

INDIANAPOLIS—Roger N. Anderson of Champaign, Ill., has joined the public relations staff of the International Convention of Christian Churches as news assistant.

He succeeds Gene Schoenberg, who

held the position the past three years.

A ministerial student at Christian Theological Seminary here, Anderson will devote half-time duty as news writer with the department of public relations, according to Ralph C. Neill, director.

Anderson received his journalism degree from the University of Missouri in 1954.

## Bert Johnson Dies

Bert R. Johnson, 73, minister of First Christian Church, Utica, Miss., died Oct. 4 in The Baptist Hospital, Jackson, Miss., following a brief illness.

Born in Owensville, Ind., Mr. Johnson was a graduate of Bethany College, Bethany, W. Va., and did graduate work at Columbia University and at Chicago University.

He served the Downey Avenue Christian Church, Indianapolis, Ind., before coming to Mississippi in 1937. He served First Church, Jackson, Miss., for 11 years and then became the pastor of First Church, Utica, Miss., in 1948, serving there until his death.

Mr. Johnson celebrated his 50th year in the ministry in 1957, and he and Mrs. Johnson celebrated their golden wedding anniversary in October, 1958.

He is survived by his wife, the former Grenelle Ralston of Smithfield, Ohio; one son, Paul H. Johnson of Akron, Ohio; three brothers, one sister, and two grandchildren.—NAUVIC G. KIRKPATRICK

## Congo to Carolina

WILSON, N. C.—Mr. and Mrs. Arthur Depew have moved from the Belgian Congo to North Carolina where Mr. Depew will serve as Director of Church Development for the Christian Churches (Disciples) of this state.

The announcement was made recently by Ross J. Allen, executive secretary of North Carolina Christian Missionary Society with offices located here.

Mr. and Mrs. Depew were called to the Congo in 1956 for a special term of service where Mr. Depew supervised construction at the Coquilhatville mission. He assisted also in administrative and pastoral functions.

An ordained minister, Mr. Depew went to Congo from the pastorate

of First Church, Joplin, Mo. His former ministries included West Palm Beach, Tampa and Jacksonville in Florida; Kings Highway Church, Shreveport, La.; and Selma, Ala.

At the time of their call to the mission field, Mrs. Depew was chairman of the Board of Managers of The United Christian Missionary Society. While in Florida she was executive secretary of the state CWF for four years and also state president of the Federation of Church Women.

## ● Miss Harriet Kaylor At United Society

### Honored Secretary

INDIANAPOLIS—A 35-year service pin and retirement recognition certificate have been presented to Miss Harriet Kaylor, who has been the secretary to successive presidents of The United Christian Missionary Society, board of missions and education.

Miss Kaylor was secretary to Dr. H. B. McCormick from 1946 to 1951 and to Dr. A. Dale Fiers since that time. She was secretary to successive executives of the United Society's promotional (resources) department between 1924 and 1946.

Dr. McCormick, who employed Miss Kaylor in 1924 when The United Society offices were in St. Louis, presented the service pin to her. Dr. Fiers gave her the retirement certificate. Miss Kaylor was honored at an informal reception and a dinner given by her associates.

Miss Kaylor began voluntary retirement Oct. 1 and is to move to St. Petersburg, Fla., about Nov. 1.



—Photo by Thomas P. Inabnett

MISS HARRIET KAYLOR (l.), who has retired as secretary to the president of The United Christian Missionary Society, was honored at an informal reception and dinner recently at Missions Building, Indianapolis. She is shown with Dr. and Mrs. A. Dale Fiers.

**National Christian Missionary Convention  
Fears Loss of Identity in United Society;  
Conditionally Approves Uniting Action**

## Negro Assembly Faces Merger Issue

DALLAS—A delegation of some 1,200 Disciples of Christ came from 37 states to attend the forty-third annual assembly of the National Christian Missionary Convention this fall.

They suffered-through 90 degree plus weather and wrestled with issues equally as hot. The Forest Avenue Christian Church and Pastor M. C. Dickson were hosts.

President John Compton of Cincinnati led the church representatives in spirited convention proceedings. On the agenda was the widely publicized merger of services and program proposal. After careful presentation, the weighty document was given a positive vote, but with reservations.

The Convention was in agreement with the main sense of the proposal brought forward by the sub-committee. The vote made in the affirmative could merge the Convention's three-member staff and field services program with that of the field services program with that of The United Missionary Society of Indianapolis, Ind. The approval of other agencies is needed.

But representatives of the churches assembled were reluctant to relinquish control channels for the guidance of the National Convention as a fellowship and liaison group.

### Seek Representation

A five-point recommendation was adopted instructing the National Convention board to continue negotiations with the agencies involved, but to do so with the following understanding:

1. That Negro representatives would be selected on all policy-making bodies of national brotherhood agencies.
2. That the Convention transfer the present three staff members to the staff of The United Christian Missionary Society and that it maintain a minimum of four Negroes on its staff in an executive capacity.
3. That the United Christian Missionary Society set up a staff committee within the Society administrative structure to deal with problems of program and services growing out of the merger.
4. That the Council of Agencies set up an interracial commission to further the completion of racial integration within the church.
5. That The National Christian Missionary Convention employ an

executive secretary who would operate outside of the jurisdiction or connection with the United Christian Missionary Society. The original document submitted by a seven man sub-committee had been evaluated in detail by the Ministers' Fellowship and a pow-wow session of the entire convention before the vote was taken.

### Other Issues Confronted

Other important matters which called for history-making decisions included the Greenwood Park and Cemetery development in Nashville, Tenn., and the disposition of \$71,034.56 received during the Crusade for a Christian World for the establishment of a home or homes for Negro children and aged folk.

The Convention empowered the board of trustees to find new ways to use the legacy represented by the Greenwood Park and Cemetery development in Nashville.

The \$71,034.56 raised for Negro children and aged during the Crusade for Christian World is in the custody of the National Benevolent Association of the Christian Churches, St. Louis, Missouri. The convention board of trustees took the following actions:

1. Urged that the funds be kept intact and money received from the interest to be used to aid indigent aged and children who are Negroes.
2. Advocated that the N. B. A. set up a permanent program of benevolence directed toward all races.
3. Established a permanent relationship between the National Convention and the N. B. A.
4. Encouraged National Convention churches to give financial support to the National Benevolent Association.

The delegates were made to face up to the stern realities confronting Christendom today.

Inefficiency in church administration, the racially inclusive church, the shortage of ministers, the need for lay leadership development, and the challenges of the "Decade of Decision" which lay ahead, were all set before them.

Counsel came from such leaders as W. A. Welsh and E. C. Rowand of Dallas, Tex.; Jack Suggs and Charles Kemp of Fort Worth, Tex.; Lorenzo Evans, Willard Wickizer, Anna B. Jones, Jack Reeves, Mabel Metze and Mary Dale all of Indianapolis.

The challenges came from such leaders as Convention President John Compton of Cincinnati; Clinton Bradshaw of Indianapolis, Ind.; Blair T. Hunt of Memphis, Tenn.; Jimmie Richards of Little Rock, Ark.; Charles Berry of Grambling, La.; and John Perpener of Hawkins, Tex.

Guest Bible lecturer was John D. Mangram, chaplain at Tougaloo Christian College, Tougaloo, Miss.

The administration of the convention was under the direction of Executive Secretary Emmett J. Dickson, who has served in that capacity for 15 years. As a token of appreciation for his services, the Convention voted to send Mr. and Mrs. Dickson to the World Convention which convenes in Edinburgh, Scotland, in August, 1960.

### Budget

The Convention adopted a \$45,912.27 budget for 1959-60. The forty-fourth session of the National Convention will be held next year at the Woodland Avenue Christian Church in Columbus, Ohio, with L. L. Dickerson as host pastor.

Twelve ministers received "Shepherd of Distinction" certificates and two retired pastors were honored in a session of The National Christian Missionary Convention.

**Dr. Emmett J. Dickson of Indianapolis, Ind., for 15 years executive secretary of the convention, was given an academic robe and hood and a certificate of honor.**

The following Convention officers were elected to serve for the year 1959-60: John R. Compton, Ohio, president; Melvin C. Dickson, Texas, first vice-president; Rosa B. Haynes, Tennessee, second vice-president; Edith Richardson, Texas, third vice-president; Barbara J. Gill, Mississippi, fourth vice-president; Eulless T. Hunt, Tennessee, fifth vice-president; R. L. Saunders, New York, recording secretary; A. I. Terrell, North Carolina, treasurer, Eugene James, North Carolina, parliamentarian.

Fellowship group officers elected by the Convention were: William K. Fox, Mo., president of the ministers; Mrs. E. W. Henry, Calif., president of the ministers' wives; Mrs. Daisy Williams, New York, president of the ushers; Mrs. Elma M. Dupress, Ill., president of the Nurses' Guild.—W. K. F.

# NEWS

## *in focus*



**PARK CITY CHRISTIAN CHURCH, Wichita, Kan., broke ground for its new building.**

Pictured (from left) are participants in the ground-breaking service: Harold Biggs, chairman of the board; Donald Richmond, building committee chairman; Raley Schaub, representing the contractor; Merle Speer, chairman of the Joint Board of Christian Churches in Wichita; D. K. McCall, minister, Hillside Christian Church; and Arturo C. Andrade, minister.

Park City Church was organized August 5, 1956.

**THE CHRISTIAN EVANGELIST-FRONT RANK**, which during the past decade has undergone major changes and in January becomes "The Christian," is increasing in popularity. Members of Union Avenue Christian Church, St. Louis, are shown picking up their copies of a recent issue. From left are: Mrs. Robert Philpott, Robert Montgomery and Mrs. Robert Dunn.



**BOY SCOUTS** recently received God and Country awards at First Christian Church, Wewoka, Okla. Shown are the Scouts receiving awards from their mothers, with the pastor, Frank W. Sprague, looking on. The boys are: Wade knight (left), son of Dr. and Mrs. Claude Knight, and Sammy Vinson, son of Mr. and Mrs. John Vinson. Grandparents of the boys, Dr. and Mrs. W. L. Knight and Mr. and Mrs. N. G. Shiflett, were charter members of the Wewoka church.



**GEORGE MAYS** (left), board chairman, and Jonas M. Berkey, minister, led ground-breaking services for Suburban Christian Church, Louisville, Ky. The service was held Sept. 13, with Robert E. Kirkman of Edenside Christian Church as speaker.

Suburban Christian Church was organized Dec. 2, 1956, with 32 charter members.



## Jamaican Ordinations

KINGSTON, JAMAICA—Dudley Metz and Miss Winnifred Rhoden, who graduated from the Union Theological Seminary here, were ordained to the Christian ministry recently.

Mr. Metz succeeds Richmond Nelson as pastor for the Bushy Park circuit of churches. Mr. Nelson left the island for graduate study at Union Theological Seminary in New York City.

Miss Rhoden has been charged

with the task of Christian education work here.

The ordination service was conducted by N. M. Townsend and held at the Duke Street Christian Church, where J. D. Montgomery is the pastor.

Dr. George Earle Owen and Miss Katherine Schutze, representatives of The United Christian Missionary Society, brought greetings from the churches and agencies in the United States.—HERBERT S. SHIRLEY, correspondent.

## "I want some beer"

J. Warren Hastings

I STOOD in the lobby of a big hotel and observed a family (father, mother, and two children) get off of the elevator. They walked through the lobby and to the door of the coffee shop, across from which was the door to the tavern.

"I want to get a beer before I have my lunch," said the father.

The mother replied: "Well, I'll take the children into the coffee shop and get a table and you join us after you have had the beer."

With that, the younger of the two children, a boy of about seven, spoke: "I want some beer with Daddy."

The father grabbed the younger child's hand and swung off toward the tavern door in a huff. As they entered the tavern, I heard the father say: "Every time I drink beer, you seem to think that you should have some beer. I get tired of giving you part of my glass of beer."

About five minutes later, the father and son emerged from the tavern, walked across the lobby and entered the coffee shop.

Throughout the entire incident, I leaned against the wall of the lobby and looked and listened. Several thoughts flowed through my mind. "What kind of a man is this person who leads his little boy off into a tavern to drink beer?" I asked myself.

He looked to be a man of forty, carelessly groomed, and a total lack of purpose in his face. I had the feeling he probably held a very modest position, and I wondered if he had had much schooling.

Another thing I asked myself: "What kind of a woman would marry this man?" The wife had impressed me as a mousy, down-graded, defeated person. There was no ring

of life in her voice as she spoke to her husband—*only defeat*. Perhaps as a younger person she had been buoyant and full of hope. Now it seemed to me she was seeing nothing but the crass side of life.

The older child was a girl of about ten or twelve. She was simply dressed and I did not feel that I could see any Christian idealism in her face.

"Was this a group of modern pagans?" I asked myself.

"Did they have any idea of parental obligation beside that of furnishing food and clothing? Did they feel that the end of life was answering physical appetite? Did the father realize that in helping his child to like alcohol he was introducing the boy to the most pernicious thing in the world? Did he know that the boy might become a juvenile delinquent? He was taking the boy into a tavern where minors are not allowed. Did he know he was breaking the law? Did he not feel that he had an obligation to his own son?"

These and many other questions crossed through my mind as I stood there in the lobby.

I had a strong impulse to step up to the father, a perfect stranger to me, and tell him what I thought of him. Of course, this would probably have been an unwise thing to do and would likely have caused a public disturbance.

I determined, however, that as a result of the shocking neglect for the child that I would, if possible, be a stronger advocate for teaching children "the way of Christ" than I had ever been in the past. Unless the parents of our children awaken to the divine responsibility which is theirs to train their children in Christian precepts, we are lost.

## RELAX . . .

### TEXAS

Rep. Joe Kilgore (D-Tex.) claims to have received a most original suggestion for increasing the water supply in his area. The navy should be sent to the Arctic to tow icebergs to coastal Texas where they would melt.

—Les and Lis Carpenter

### IN QUOTE

DEBT: Certain outcome of uncertain income.

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We have been very good at it.

—HOWARD DIETZ  
in Mgmt. Review

The biggest problem of the average fellow's salad days is raising enough lettuce to go with the tomatoes!

—S. S. BIDDLE



"You say he swallowed a peach pit?"

## Conference Grounds

FOREST HILL, CALIF.—Christian Churches of Northern California and Western Nevada have recently purchased 866 acres of beautiful mountain land just five miles north of here which is some 65 miles from Sacramento. The price of the land was \$100 per acre.

This newly purchased conference grounds has been named "Shalom," from a Hebrew word meaning "God's peace." The property has two ridges that are separated by a small stream which is spring fed.

One of the ridges overlooks beautiful American River Canyon and in the distance from the ridge one can see Desolation Valley.

Plans call for paying off the indebtedness within six or seven years by the 77 Christian churches in the area. The various congregations will share in the building of shelters, construction of lodges, digging of water wells and sewage lines and, clearing away slash and brush.

## 30-Year Man

COLUMBUS, OHIO—Broad Street Christian Church here honored its minister, Dr. Floyd Faust, on Sunday, Sept. 13, as he began his 30th year as pastor of the congregation.

He came to the church as minister in September, 1929, when he was 24 years old. The congregation presented Dr. and Mrs. Faust with a gift from members of the church which will enable them to attend the World Convention of Christian Churches in Edinburgh, Scotland, next summer.

Dr. Faust was the founder of Alcoholics Anonymous in Columbus and he also organized "Courage, Inc.," an organization for shut-ins.

## Marvin Smith Speaker

### Texas Training

ABILENE, TEX.—The Annual Leader Training School for the Christian Churches of Texas was held here at First Christian Church Sept. 21-25.

More than 70 volunteer education workers, most of them responsible for training church school teachers among Texas Christian Churches, were in attendance.

Marvin E. Smith of St. Louis, Mo., editor-in-chief of church school literature for the Christian Board of Publication, was the principal lecturer.

Mr. Smith delivered a series of lectures on "Theology and Christian Education" in the general assemblies of the school and led a discussion on "Philosophy of Christian Education and Curriculum" with ministers and district chairman of education.

District age-level directors of education received specialized training in two-hour sessions each afternoon.

Evening sessions of the state-wide school were given over to interest groups in specialized areas of work—serving persons with special needs, music, worship, visual aids and church libraries.

## Sanctuary Unit Built in Sikeston, Missouri

SIKESTON, MO.—Soon after the arrival of Wayne Davis in 1954 as minister of First Christian Church here the need for more room to serve a growing membership became a pressing problem.

On Nov. 14, 1954, the congregation bought a new site of 3½ acres located adjacent to the Community Hospital and on a federal highway. The education unit, which consisted of a fellowship hall, 14 classrooms, study, office, library, kitchen, rest rooms and storage space, was

## Indian Book Author

PENDLETON, ORE.—The National Indian Encampment held here last summer was truly a democratic undertaking. Indians themselves had complete charge of the entire undertaking with this city acting as joint host.

The tone of the entire celebration was set forth in the official booklet *Nun Mip Ni Sheek* (We Remember) which was written by Gladys Bibee Price, a Disciple, of Wallowa, Ore.

The booklet contains rare photographs, Indian legends, beautiful colored scenes of northeastern Oregon and may be secured (\$1) by writing to *Nun Mip Ni Sheek*, Pendleton, Ore.

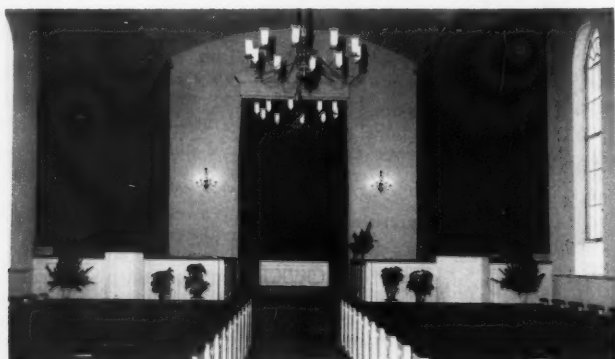
Highlighting the nine-day event was the church services where people from all races came to worship.

● Miss Annie Bell Jackson, 17, of Haynesville, Ala., won the annual oratorical contest of the National Christian Missionary Convention.

She was awarded a \$100 scholarship at the annual NCMC assembly for winning over five other Negro teenagers with a speech on "Challenges Youth Face Today."



EXTERIOR AND INTERIOR VIEWS of the new sanctuary recently dedicated by the people of First Christian Church, Sikeston, Mo. The education unit (right) was dedicated in 1956.



## Rainbow Honor

MANTUA, OHIO—Miss Betty Ann Groves has been elected grand worthy adviser, the top post of the Ohio Grand Assembly, Order of Rainbow Girls.



Betty Ann Groves

school in 1958 and last year was a student at Hiram College.

She is the daughter of Mr. and Mrs. Clayton Groves. Her father is pastor of Mantua Center Christian Church.

There are some 30,000 Rainbow girls in Ohio and Miss Groves was one of 12 candidates for the high office. She graduated from high

sition for the CWF of South Idaho and Utah.

The CWF session of the Oregon Christian Convention extended special recognition to her by presenting her a gift from each district in the state, and a check for over \$700.

Mrs. Burke is the widow of the late Kendall Burke, former president of Northwest Christian College.

Mrs. Burke is succeeded in the post of leadership by Mrs. Blewford Osburn of Lebanon. The First Christian Church of Lebanon officially commissioned her into the service of women in the state. The cere-

mony, which was prepared by David Nutting of the Lebanon church, was led by Dr. Charles Addleman, executive secretary of the Oregon Christian Missionary Society.—RAY S. HEWITT

**WANTED**—a man Director of Christian Education for the Independence Boulevard Christian Church, 606 Gladstone, Kansas City 24, Missouri.

## Edna Burke Retires

PORTLAND, ORE.—Mrs. Edna L. Burke has retired from the post of executive secretary of the Oregon Christian Women's Fellowship after 11 years of service.

She was also in a comparable po-

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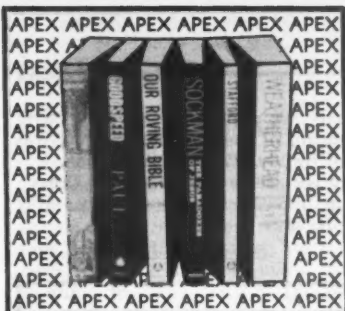
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## TOWARD A BETTER CHURCH

### Continuing Christian Literature Week

THIS article is written primarily for the person who will not read it, but it may prove helpful to the ones who do.

Hundreds of our churches observe Christian Literature Week every year. They arrange elaborate table displays, add new books to the church library, distribute dozens of volumes for a concentrated reading session by the entire congregation. The Commission of Christian Literature has distributed to the churches an excellent packet that offers specific ways for observing Christian Literature Week. We recommend the widest use of the packet.

But reading should be a constant source of enrichment and enjoyment.

Cultivating good reading habits is not easy. Almost everyone would like to read more than he does, and feels guilty because the days go by with so few books and magazines being read.

There are several reasons why people do not read. Some persons word so hard all day that fatigue is stronger than will power and they fall asleep as soon as they begin to read. Some find television programs so interesting that they "watch and listen" the reading hours away. Some find reading an effort, and a reminder of unpleasant experiences of former school days. Some find that interruptions and responsibilities at home use up the time and there is no opportunity

to read anything more than the daily newspaper.

Whatever the causes, there are remedies. He who wants to read, can. We offer a few suggestions.

1. Be sure your eyes are serving you well. Some people need glasses and do not know it.

2. Learn to read more rapidly. Most people could, with guided practice, double their reading speed—and consequently double their reading "output." There are many manuals and articles on the subject. The main idea is to increase the "scope," that is, the group of words that can be comprehended in a glance. We see all the letters of a word, even a long word, not letter by letter, but as a unit. We can learn to do the same with groups of words, sentences, paragraphs.

3. Set a definite time every day for reading. A chapter a day will mean forty or fifty books read each year. Before bedtime, after retiring, or while waiting for meetings, people, trains or even a better television program—these are times and places used by those who do read. Some of the busiest people read a book a week—some read a book a day.

4. Secure a library card and use it regularly. Once you get started, the return-your-book-date will require you to establish a schedule.

5. Select the books you read. Choose that which will add a worthwhile contribution to your life. There are many opportunities to visit the book displays at state conventions and workshops, and the International Convention has an array of reading material that will meet almost every need and taste.

6. Create a good church library of your own. Buy the books you will need to use. Include the Bible in several translations, a Bible dictionary, a concordance, and if possible an *Interpreter's Bible* (12 volumes). Subscribe to church periodicals.

To read is to share the knowledge and the exciting adventures of all who have gone before us.

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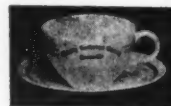
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## —THE TEST

(Continued from page 15.)

she said. "Can you come tomorrow after school and clean it, Jerry? The flowerbeds need water. You can wash off the tables and chairs with the hose while you're about it."

She poured herself a glass of lemonade and sat down where her husband could see her. "I think we'll dismiss Mr. Wedder, if Jerry will take the job," she said, and I knew Les's eyes answered hers. "He's been so careless about watering that we need a lot of new plants. I'll get them Saturday. Can you come Saturday morning, Jerry, about nine?"

I could. "H-mm," she mused, "tomorrow's Friday. Stores are open till nine. Can you come right after school and stay till ten? Come, I'll show you about hose and outlets."

Around in the front yard, she gave me more instructions about her husband and children than about the garden. "You're sure you want to do this, Jerry?" she asked anxiously. "You can bring your books and study, you know. You won't be working every minute."

It was a strange and terrible eight months before June. I led three lives, one at school, one at home, but the one at the Mackelree's seemed the most important. I got so interested in their problems that I might have forgotten to study, but Les kept me at it.

He could read. Lois's father had made a stand that held a book, but somebody had to turn the pages. Les wanted to read my books. His mind was active. His words that couldn't quite escape the prison of his flesh became increasingly clear to me. The facts and theories I read with Les I would never forget.

I know this story ought to end with my passing the exam with flying colors. But I didn't. Anyway, I was resolved to go to college. My year with Lois and Les had taught me something of what the human spirit can do. But I had a wonderful surprise at Commencement. I was awarded a Special Scholarship, a

thousand dollars a year for five years.

Mr. Egan wouldn't tell me who the donor was, but I guessed that it was Les's father. He lived in the East, but he'd come to see his son that spring. He'd arranged for Les to be cared for at a Home for Incurables, and had made arrangements for Lois and the children, but I didn't suppose he'd do anything for me. He wasn't exactly a millionaire.

"I didn't really have to take that exam," I said to Mr. Egan. "I'd have gotten this anyhow."

"Indeed you wouldn't," Mr. Egan said. "I wouldn't have recommended you." That sort of shattered my theory. But maybe Mr. Egan thought I needed to suffer through that ordeal. The question of suffering was in my mind a good deal that spring. Maybe evolution will solve the problems of disease and poverty.

But not of suffering! Man knows he'll suffer if he tries to enter outer space, but he's willing to accept it, willing to inure himself to it. Evolution through pain, the pain of effort, the pain of endurance, the pain of expectation and disappointment. It's an exciting idea.

## —CHRISTIAN LITERATURE

(Continued from page 11.)

another," we are shown the advancement of brotherhood and understanding. The panorama is extended as we read the literature of our own day.

We have certainly shown better understanding of others since the days of primitive tribes, but today a social consciousness is infinitely more important with today's gigantic problems of racial discrimination and of world diplomacy. The man of today needs to read in the field of brotherhood and social awareness, for ignorance may mean the difference between life and death for both men and nations.

I have discussed three areas of understanding developed from Christian literature. I have not dwelt specifically on the Christian literature about these fields,

but I have, instead, tried to show the results of its usage. Christianity has grown, in twenty centuries, from the small band of disciples listening to the teachings of the Master, to larger groups of followers who conquered the mighty Roman Empire with love as their swords, to a world-wide religion of over 557 million adherents.

This would seem to be a strong faith, one that would eventually be unconquerable. However, it has been with us so long, and it has been believed by so many people with widely different backgrounds and environments, that it has accumulated many policies that are unsound in both belief and practice. Therefore, it is constantly necessary to re-interpret the Christian faith.

It is of utmost importance that we *read, write, think, and revise* to keep our faith fresh and alive to the new generations. We are pitted against strong competition—not only communism and false ideologies, but by the loss of interest in their own faith by Christians, and the rejection of it by non-Christians. We must be careful that the church doesn't lose its vitality and freshness and that its literature doesn't fail to keep abreast of the times in which we live.

I believe that Christianity will be the best hope for a world troubled with these problems of war, greed, and hatred.

Christian literature is the key to our understanding of our faith and the formation of our ideals, either directly through reading or indirectly from the teachings of those who have read. To be a good Christian, we have to construct an understanding of what we believe in.

We need to act as pyramid builders by adding our accumulated knowledge and judgment to those who have put theirs down before us so we can reach for higher summits of learning and understanding. We need to use our freedom as Christians to build a faith upon the foundations of rock as set down in Christian literature.

## Pilot Project at Lake of the Ozarks

### Young Adult Assembly

by Sheila Donaldson

LAKE OF THE OZARKS—A pilot project which is meeting with more than a degree of success is the Young Adult Assembly which was held for the third time here in Missouri vacationland.

During the Labor Day week end Sept. 4-7, the assembly was held at Camp Pin Oak.

The conference, sponsored by the Missouri Association of Christian Churches, was planned this year by the Fellowship of Ecumenical Disciples. The "FED" organization is composed of young adults of the United Church of Christ (Congregational Christian, Evangelical and Reformed Churches) and the Christian Churches (Disciples of Christ).

The Fellowship of Ecumenical Disciples was conceived two years ago at the first young adult assembly.

#### Officers

The president of FED is Eileen Knobel and the vice-president is Bob Menke. Dolores Stanley and Joyce Keller serve as recording and corresponding secretaries.

Among the 39 campers and 14 faculty members attending the conference this year were Disciples, Methodists, Baptists, Congregationalists and members of the Evangelical and Reformed Church.

#### Speakers

Among the speakers and teachers of the conference were: Dr. Lin D. Cartwright, Christian Churches' minister and editor emeritus of *The Christian Evangelist-Front Rank*; James M. Flanagan, also a minister, who is associate editor of the Christian Churches' weekly; Jimmy Tinkle, minister and sales representative for Bethany Press, book publishing division of the Christian Board of Publication; and Roy Perry, associate minister of the Hamilton Avenue Christian Church, St. Louis, who was camp director.

The camp proved to be enjoyable and profitable to all present. The faculty members made several comments concerning the close counseling relationship between them and the campers. This proved to be beneficial in the learning experience and it was concluded that some of the most successful "sessions" were the informal conferences.

The planning committee was headed by Tom Brewen, a member of Compton Heights Christian Church, St. Louis.



—Christian Church, Holton, Kansas

## New Education Unit Dedicated in Kansas

HOLTON, KAN.—First Christian Church here has dedicated a new education building. Donald C. Moss is the pastor.

At the morning worship service on dedication day Dyre Campbell, executive secretary of the Kansas Christian Missionary Society, was the speaker. Lowell Bryant, pastor of First Christian Church, Topeka, spoke at the afternoon dedication program.

The new education unit, built at a low cost of \$5 per square foot, is fully equipped. Some 5,000 square feet of floor space is available as an overflow from the sanctuary. Also six large classrooms, which can be subdivided by using modern fold doors into 14 classrooms are contained in the new building. The sanctuary was built in 1953.

I. Winters Funck, now retired and former minister of the Holton congregation, designed the building and supervised its construction. He also did the electrical wiring. This work was accomplished by Mr. Funck in addition to his duties as probate judge in Jackson County Kansas.

## Colorado Jubilee

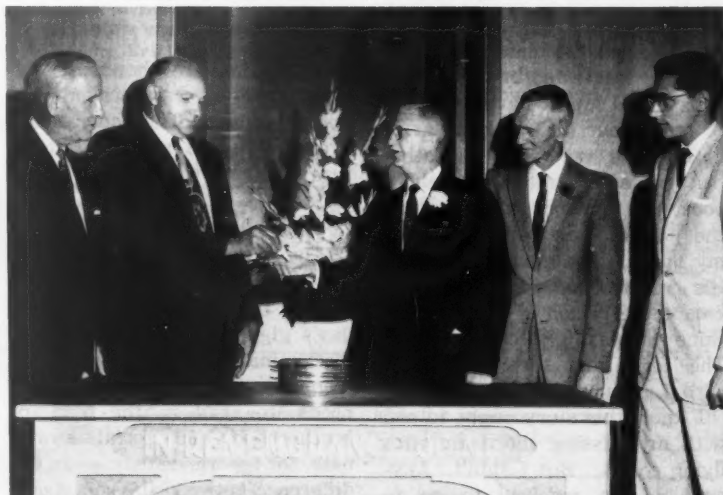
FOWLER, COLO.—Dr. Lin D. Cartwright was the featured speaker at First Christian Church here during the celebration observing the founding of the congregation 50 years ago.

Dr. Cartwright, editor emeritus of *The Christian Evangelist*, served the Fowler church as the first located minister, beginning his work here Oct. 26, 1910.

Several were present during the anniversary observance that remembered Dr. Cartwright as the "boy" preacher. A veteran minister, Clark (Pop) Bower, told how on Nov. 28, 1897, he baptized Lin Cartwright in the Des Moines River. He also baptized the parents of Dr. Cartwright.

Other guests who participated in the celebration included Mr. and Mrs. Maurice F. Lyerla of the Colorado Christian Missionary Society; Mrs. Ethel Darling, state CWF secretary; and Mrs. Carrie Howland, retired state CWF secretary.

## First Unit Dedication, Alamogordo, N. M.



ALAMOGORDO, N. M.—A significant milestone in the life of the First Christian Church here was marked by the dedication of its new, first unit. A capacity crowd heard the dedicatory address delivered by William T. Percy, President of the Board of Church Extension (left).

Also shown during the key transfer ceremony are: James W. Pifer, Church Extension's staff construction superintendent; H. H. Webster, minister; Ernest Wohmens, building committee, and Paul Schreiber, board chairman.

## NEWS CAPSULES

● First Christian Church, Goldsboro, N. C., has inaugurated two Sunday morning worship services. At 8:30 and 11:00 A.M., identical services are conducted by the minister, Griffith A. Hamlin.

● C. M. Ridenour served a nine-month interim ministry in San Pedro, Calif. This was the 14th interim ministry which Mr. Ridenour has held since his retirement. Upon completing his tenure at San Pedro, a reception was held in his honor and he was presented with the "honored minister" pin.

● The people of First Christian Church, Girard, Kan., have been busy during the past summer preparing a sound movie to go with the church's annual yearbook. The movie will present events of the past year in the life of the church and an appraisal of the Decade of Decision at the local grass-roots level. Virgil C. Feerer is minister of the church.

● A six-week class on the meaning of evangelism and church membership was initiated Sept. 27 at First Christian Church, Bartlesville, Okla. The class, taught by Associate Minister Robert H. Boyte, aims at giving evangelism workers a greater understanding of the nature of their work. The class met during the church school hour.

● The annual meeting of Vermillion County (Ill.) Disciples of Christ Fellowship was held Sept. 13 at Central Christian Church, Danville. Joe W. Aspley, Jr., minister of First Church of Christ, Hoopeston, was the preacher. The anthem was presented by the choir from Sidell Christian Church.

● First Christian Church, Pampa, Tex., held a week of visitation Sept. 28-Oct. 1, followed by a week of preaching. For the week of preaching Mark Rutherford was the speaker. Dick Richards, Texas CMF president, led the singing. Richard W. Crews is the minister.

● Edgar W. Gearhart has been installed as minister of Handley Meadowbrook Christian Church, Fort Worth, Tex. Dr. Chester Crow, executive secretary of the Texas Board of Christian Churches, delivered the sermon.

● Dr. Abbott Book has been installed as executive director of the Council of Churches of Contra Costa County, Calif. The service was held at the Orinda Community Church. Dr. Book is an elder in First Christian Church, Oakland, and has served for 16 years as executive director of the Northern California-Nevada Council of Churches.

● The Fairmount Federated Church, Seattle, Wash., has voted to become the Fairmount Community Congregational Church. This decision of the congregation followed a careful study over a period of many months.

The Federated church came about in 1938 with the union of Bethany Christian Church and the Fairmount Congregational Church. The change was consummated with the counseling of the general secretary of the Washington Christian Missionary Society and the superintendent of the Washington Conference of Congregational Christian Churches.

● Richard T. Crowe, minister First Christian Church, New Albany, Ind., reports fall program began with September as visitation month. Some 35 teams made calls.

● Ronald L. Secrist, minister of Linwood Christian Church, Indianapolis, Ind., has completed his 15th year in that pastorate. During his ministry there a director of Christian education has been called and two building and remodeling programs have been undertaken. The sanctuary is now being completely remodeled.

● J. Frank Green, former state secretary for the Christian Churches of Michigan, was married to Mrs. Eva C. Cory of Cadillac, Mich., at the Cascade (Mich.) Christian Church on Sept. 16.

● On World Communion Sunday, First Church, Port Arthur, Tex., invited a steward from a nearby Methodist church and an elder from a Presbyterian church to serve at the Communion table. An elder from First Church also served. In this way the church emphasized the open Communion position and the belief that an ordained minister is not necessary to give validity to the Lord's Supper.



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## "You Are What You Read"

### ABSOLUTE AND RELATED

**The Doctrine of the Trinity.** By Cyril C. Richardson. Abingdon Press. 159 pages. \$3.

In reading Cyril C. Richardson's latest book a great joy will come to those of an anti-Trinitarian bias. For, as Nietzsche has said, "God is dead," so Richardson sounds the death knell to the Trinity. He believes and resoundingly proclaims that any doctrine of threeness pertaining to the Godhead is arbitrary, artificial and produces confusion.

All of the various doctrines of the Trinity are essentially nonbiblical, for the terms Father, Son, and Holy Spirit as used in the Bible do not refer to distinctions within God but to the three dominant ways in which God is related to the world. Hence, the Washburn professor of church history at Union Theological Seminary, New York, has adopted his own categories for speaking of God; namely, God as absolute and as related.

Since most theologians of the past and present have not used those mutually exclusive terms, they are mercilessly cut down and discarded for their obtuseness.

The author is most perceptive in seeing that the basic issue is not oneness in threeness, but what is the difference between the Father and the Son? How can the Father "beget" the Son? Or, how is God related to himself in a society of love? The case is carefully documented against the Trinitarian position and Augustine stands far and above all others as the leader of confusion.

Karl Barth, along with that "detective-story" writer Dorothy Sayers, is among the more recent perpetuators of that inappropriate symbol, the Trinity. What then, does Father, Son and Spirit mean? The answer is given in biblical terms of Creator, the incarnate state, and of God himself at work. These categories or ways of thinking about God are not mutually exclusive and they blend into each other as part of the total activity of God.

Some will feel, after reading this book, that Mr. Richardson is unduly

analytical in an area which admits that only suggestive ideas relating to the basic paradoxes of God and the world are appropriate; also, that metaphysical speculation into the Godhead can be a genuine product of practical piety. And to the conservatives, there will always be a Trinity.—JACK E. SCHWEIZER

### HISTORY OF ARCHAEOLOGY

**The March of Archaeology.** By C. W. Ceram. Alfred A. Knopf. Translated from the German by Richard and Clara Winston. 326 pages. \$15.00.

For the armchair archaeologist who gets a vicarious satisfaction out of reading of the discoveries of others, *The March of Archaeology* is a real treasure house. Here is more than an account of an expedition with a few pictures. C. W. Ceram, who also wrote *Gods, Graves and Scholars*, and *The Secret of the Hittites*, is careful to explain that his book is intended to be a history of archaeology in which "pictures and text are so welded together that the one cannot stand without the other." This is his aim and he gives every evidence of achieving it.

In the same scintillating style that appears in his other books, Mr. Ceram has presented an absorbing account of the science of archaeology from its "birth" in Rome, 1485, to present-day expeditions in Mexico. It was on that early date that a sarcophagus was uncovered containing the well-preserved body of a beautiful young girl. So attractive was the find that Pope Innocent VIII ordered it reburied in the dead of night.

From this exciting beginning Mr. Ceram uncovers the treasures of the ancient world and their significance in history. His readers will be disappointed to learn that Mr. Ceram (a pen name for Kurt W. Marek) says this is his farewell as a writer in the field of archaeology. This newest, and presumably last, work should prove as popular as his others, though the cost may limit its buying audience.—MARILYN DIGWEED

### THE NATURE OF MARRIAGE

**A Christian Interpretation of Marriage.** By Henry A. Bowman. The Westminster Press. 127 pages. \$2.50.

Written specifically from a Christian point of view, this book is good for a minister or layman who counsels with young people. Specific chapters would be helpful to persons with questions on particular items such as interfaith marriage, premarital sexual relations, the meaning of the Christian wedding ceremony and the nature of marriage.

The author, who is Associate Professor of Sociology at the University of Texas, gives considerable attention to the Biblical interpretation of marriage, divorce and the spiritual aspects of two persons becoming one, as well as dealing with attitudes on sex, birth control and related areas.

The appendixes are particularly valuable in quoting all passages in the New Testament relating to this subject, giving a good list of titles for panels and questions for discussion groups. There is a list of films and an extensive bibliography.—W. ELBERT STARN

### RELIGIONS

**The Religions of the World Made Simple.** By John Lewis. Garden City. 191 pages. \$1.00.

This paper-bound book contains about as much information as you could get on so wide a theme in so few pages. There are chapters on the world religions, as the term is generally used. Then there are several chapters on Christianity, Roman, Orthodox, and Protestant. Primitive religion, psychology, anthropology, modernism and humanism all get a chapter. There is textual copy from sacred books of many of the religions.

All in all, we would have to say that the religions are not "made simple" but that there is much useful information here for the beginner who knows little or nothing about the subject matter. Certainly, the price is right.—H. E. S.





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## Letters . . .

### Rare Help

Editor, *The CE-FR*:

Just now and then someone who is really and truly Christian contributes something good to *The CE-FR*. What an inspiration they are, and how deeply they are appreciated!

"A Faith to Live By," by Edith Lovejoy Pierce is a case in point. This dear lady has evidently gotten somewhere in believing that "Christ Is the Center." Her faith has no doubts. It denies nothing.—FRED M. PIERSON, *Cherokee, Okla.*

### Abundant Help

Editor, *The CE-FR*:

I have just recently read your grand editorial with reference to rural life and Christianity, "With Hands, Head and Heart." (May 3, 1959.) It was just one to treasure—splendidly heart-warming, and so true.

I compliment you very highly on the magazine—I'm sorry to be late to write you.

I also thought the article by Dr. Charles Kemp, "Human Nature and the Bible," was a real message. (*CE-FR*, May 10, 1959.)

The magazine gives one a real desire to be actual help to someone else in their sojourn—very commendable.—MISS LOUISE NEWHALL, *Lincoln, Neb.*

### Confidence

Editor, *The CE-FR*:

After reading S. S. Lappin's letter (*CE-FR*, August 23, 1959), I wish to express my high regard for Walter Sikes and Gaines Cook.

The strong Christian character and intellect of these men speaks well for the caliber of leadership we as Christians are fortunate to have in these days.

No one man or group of men can stop the tide surging toward a United Church of Christ. Persons who have convictions but who lack vision are trying to prevent the fulfillment of Jesus' prayer, "that they all might be one, that the world may know that thou hast sent me."

More power to the men of vision and consecration as they continue

to work for a United Church of Christ.  
—THOMAS MILLER, *Scotia, N. Y.*

### Who's Presumptuous?

Editor, *The CE-FR*:

The letter by S. S. Lappin in the August 23 issue presents some strange points of view.

Why should a "statement of faith" as synoptic of the Christian faith as the one propounded by the United Church of Christ turn anyone's stomach? And especially a Disciple stomach! It would be well for us to turn our minds upon such a perceptive (as well as poetic) statement of faith. Our purpose would be better served and we would be less vulnerable to spiritual ulcers.

It is impossible for me to believe that the Disciples were called into being for the negative purpose of destroying denominationalism. Nor will I believe for one moment that the Disciples (whether independent or cooperative) are not a denomination. It is only as we recognize ourselves for what we are (another denomination) that we can possibly enter into responsible relationships with other Christians.

Many of us in the churches do not like the secular veneer that surrounds so many of the Agencies. But then, do they not truly represent many of our congregations? They are a part of the church and surely just as sacred as the "sacred cow" concept of the church by which we denote the local autonomous congregation. It is well known that the Agencies operate on a more responsible and Christian level than most local congregations.

Perhaps this letter is presumptuous, but certainly it is not nearly as presumptuous as calling the new United Church of Christ presumptuous!—NED C. GILLUM, *Pontiac, Ill.*

### Post-Baptismal Study

Editor, *The CE-FR*:

The editorial on "The China Story" (*CE-FR*, June 6, 1959) is most helpful and much needed. It is encouraging to see leaders of our brotherhood making such a concerned and enlightened stand by seeking to present accurately what in fact the World Order Study Conference of the National Council of

Churches of Christ in the U.S.A. did in their report.

Second, the following article, "Is Baptism for Children?" by Manette Adams, deals with a subject that has been of some concern to us in First Christian Church, Tucson, Arizona. It might be of interest to you and others who have read the article and share the same concern to note one result of our concern.

This year we began an experimental project of having a special class and a recognition service for our young people of 16 years of age and older who have already been baptized. The purpose for this endeavor was to give them an opportunity to re-study, re-evaluate and re-affirm their faith. We took advantage of a clause in our By-laws which makes 16 years of age the minimum age to be a voting member in our congregation.

This experiment thus far seems to have been a helpful and worthwhile one. We are hopeful that it can be developed into something even more significant in the years to come.—GEORGE N. REEVES, JR., *Tucson, Ariz.*

### Jeremiah Helps

Editor, *The CE-FR*:

"The Struggles of Jeremiah" by Eldon L. Haley (*CE-FR*, August 30) was a real contribution to understanding Jeremiah. Many questions asked by Jeremiah are still being asked today, such as, "Why does the way of the wicked prosper?" Also, Jeremiah's confidence is being expressed today by the faithful, "Heal me, O Lord, and I shall be healed."

Truly the "discipline of intimate prayer fellowship with God" is something we all could profitably learn.—JAMES E. FARRELL, *Niagara Falls, N. Y.*

### "Thank You"

Editor, *The CE-FR*:

Just a simple "thank you" for *The Christian Evangelist-Front Rank*. It brings information about our brotherhood and inspiration for our daily lives into our home each week. I always especially enjoy "A Faith to Live By."—MRS. EURIS R. VANDERFORD, *Raleigh, N. C.*

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## LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** *What can be done about the large non-resident list which most churches carry on their church roll? Is it necessary to require people to come forward during the invitation in order to transfer their membership to the church where they live?*

**ANSWER:** It has always been my opinion that we Disciples have made too much of church rolls and not enough of church membership.

Perhaps this statement should be explained. When a person unites with the Church of Jesus Christ we should be able to make that person feel that he is now a part of the Church wherever he goes—that the Church is bigger than any one congregation.

If we were able to make enough out of church membership there would be no hesitancy about identifying oneself with a new congregation because we would feel that we belonged to the church long before we moved in that community.

It is my judgment that church letters have done far more harm than good. I am not sure but what the devil invented church letters. Many have used these letters as a sort of an insurance policy—they have been deposited in the bank box and placed in the family Bible with the feeling that "the great transaction is done" and

that there is no need to be identified with the church where one lives.

Apparently they feel that such a letter can be presented as a passport into heaven. There seems to have been no thought that a paper letter would not last very long if they should go in the opposite direction.

There have been some honest attempts to do something about a long non-resident membership list. Ministers have been urged to send names of people moving to another community to the minister of that community. Some ministers have followed the plan of writing to those on their non-resident list and urging them to find membership and activity in the church where they live.

Not all ministers have been that aggressive for it would seem that some like to keep the non-resident list so that it will make the size of the church sound bigger. Those same ministers are not so anxious to count non-resident members when per capita goals are being handed out.

Now to your question about requiring people to come forward during the invitation hymn in order to transfer their membership.

There are some things to be said for such a procedure. Folk who have kept their church letter in a trunk for years in order

to dodge church responsibility may need the experience of a new commitment.

I suppose it can also be argued that such a presentation of strangers at the front of the church does help to introduce them to the congregation and at least get them acquainted with a few people following that service. However, the alert church will have more effective means of acclimating new people in the congregational life.

Certainly, I would agree that transfer of church membership can be done in the home, in the church office, on the street or even while riding in an automobile. Across the years of my ministry I have said, "I am not interested in church letters but I am interested in church lives."





